

A
VVARNING
TO THE DRAGON
AND ALL HIS
ANGELS.

LUKE, XXI.

Marke yee
this wicked
persons, &
yee friends
of the vn-
righteous
MAMMON.

*Take heed to your selues, lest
at any time your hearts be
over-charged with Surfetting
and Drunkenesse, and the
Cares of this life, and so that
day come upon you vnawares.
For as a SNARE shall it
come on all them, that dwell
on the face of the whole Earth.*

A SNARE O DEUIL.

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A G E N E R A L L E P I S T L E,
T O
The fold and Flocke of C H R I S T,
and to them that are gone astray, that
say they are Apostles and Catholiques
and are not, &c.



*Grace be to you and Peace
from God the Father, and
from our Lord I E S U S
C H R I S T, who gaue him-
selfe for our Sinnes; and in the absence
of his Body for a remembrance the Bles-
sed Supper, till his second appearing. As
often as we taste thereof, he takes it as a
token we are not unmindfull of his ten-
der mercy that tasted Death it selfe for
vs; so many melting trials and tor-
ments, the innocent Lambe for a brood
of Vipers, whose damme is Death*

whose sting is Sinne, he that washed vs
in his owne Blood vnto whome there is no
accesse but by Faith; Behold hee com-
meth, and euery eye shall see him. To
him be glory and dominion for euer and
euer. Amen.

It seemed good vnto me, having a per-
fect understanding giuen mee in these
things, and the dispensation of them, an
office not a trade; to roote out, to pull
downe, to build, and to plant, by the
grace and bounty of IESUS our Lord
God. To present this Visitation to your
view, joyning you together of the first
Arke, and vniuersall great House, vessels
of Honor and dishonor, some cleane and
purified, others having need of purging.

Former things are come to passe, and
new things I declare vnto you; no age so
weake, nor sex excusing; when the

Lord shall send and will put his words in their Mouth. He powreth out his Spirit upon his hand-maidens; the rich are sent emptie away, even so Father for it seemed good in thy sight.

Pressed and constrained with obedience to him, and Duty towards you; saying no other things then the Prophets and Apostles did say should come to passe, that yee might know the certainty of those things, wherein yee haue beene instructed, whether you will beare or whether you will forbear.

It is a salue to annoint and open the eyes of the blinde, to bring them that sit in darkenesse a light, to leade them out of the Prison-house; others by meanes of remembrance, (whose annoyning long since teacheth them all thinges) to stirre them uppe;

It is a true looking-glasse, a large houre-glasse, Physicke for the sicke, wholsome for the whole, milke for the young, and meate for the strong. It is vpon Record due, an olde debt One and Twenty hundred yeares since; Vnto me is giuen this stone to polish, vnto me this grace is giuen.

It is as it were a new Song to be sung before the euerlasting Throne, a salutation for Strangers and the Brethren; if we loue them that loue vs, if we salute the Brethren only, what doe wee more then others; yea but they come at the last houre, others hauing borne the beate and burthen of the Day.

Shall not the lost Son be found againe, the Father of these that Blaspheme and are found lyers; But in the eye of our weakenesse their prosperitie will weaue the webbe of enuie; murmure not at the

the

good-man of the House ; Is it not lawfull;
is it not wrong (as he will) to dispose the
riches of his owne goodnesse ; nay, rather
may we not all say, we are vnprofitable, we
haue both gon cut of the way, there is none
that doth good, no not one ; nay, are not his
Iudgements according to truth ; O man
grudge not his grace, dispute not his justice.

But they haue bin, and will be to the
worlds end, our persecutors and slaunde-
rers, need they not so much the more our
Prayers ; recompence no man evill for e-
vill ; Therefore let the Congregations of
the faithfull Pray for them, poore, blind,
distracted, naked, wretched people, and
giue glory to God, who hath done away
the vaile from these hidden mysteries,
that hindred our stedfast sight, Though to
blinde mindes and deafe harts, this vaile
remaines still vntaken away.

Wherein for mine owne part, I challenge little, not so much as those that brought to the Tabernacle gifts of their owne spinning of Blew and other colours; But rather to be in the number of those servants, that drew out the wonderfull Wine for the Bridegroomes Feast, to beare it to the Gcuernor and the Guests; though to cast in my myte with others I was never unwilling.

Finally, to those that require a Signe, or thinke this Confidence; Boasting that high stiles are not steps for the declining age of this weake world to climbe, my defence is no shorter then free.

Least any should thinke of me aboue or better then he seeth me to be, as others to suspect a forged passe; To present you with Pearles of that sort or holy things, I forbear at this time.

If the debt be paid the secret of the multiplied oyle is to my selfe; Though I shut the Doore or shadow my name, I feare no faces, smiles nor frownes, for the hope of Israel, to me no chaines are heauie, it is no bought nor stolne fire, my ability nor boldnesse extending so high; yet a Candle too high mounted for Sathan, and all his attempts to blowe it out, thriued the Gospell the lesse, rejected of the Iewes.

But all alike hit not the marke, they presse forward; wranglers started aside like a broken Bowe, the match is wonne, one Foord is not knowne to all Passengers; eleven strikes the clocke saith he, twelue saith she; doe these contradict those that are not against vs or with vs; Antichristians those that are not against vs, are with vs; Even so, glory be to him alone (the Set is ours) the houre and set

time of whose Iudgement is at hand; and
O Lord remember thy servants Abra-
ham, Isaac, & Iacob, & looke not to the
stubbornnes, nor to the wickednes of this
People, turne their harts, preserue thy
Church, and his victorious Ma^{tie}. to tread
downe the power of his enemies, our Sove-
raigne gracious Lord and the Queene, an-
noint them with thy holy Spirit, Crowne
them with Grace; and forren Princes, e-
specially the Kings excellent Sister, with
a happie life here, and eternall life here-
after. Be gracious to the remnant of IO-
SEPH, heare & beseech thee the Prayer of
thy servant.

The Servant of Iesus Christ :

O A SVRE DANIEL.

DANIEL, — I END AL.

Postscript

TO maske my name with boldnesse to unmaske Error & craue
no Pardon, the manner let none dispise; Dreames in times
past haue beene interpreted, our Fathers in diuers manners
haue beene spoken unto, the winde bloweth where it listeth.

ELLENOR AVDELEY



REVEALE O DANIEL,
TO
THE GREAT PRINCE,
the King of *Great* BRITAIN,
FRANCE, and IRELAND,
Defender of the Faith.

THE INTERPRETATION OF
THE VISIONS OF THE PROPHET
DANIEL, *revealing the Man of Sinne; And the
Morning Starre, before the coming of the Day.*



IN the Visions of this
Prophet are revealed the
same things contained
in the Revelatiō, which
G O D gaue to Iesus
Christ, to shew vnto his
Servants things which
must shortly come to passe; things that are
not, to bring to nought things that are: And
as he signified to his beloved Servant IOHN,

the Contents of the secret Booke by his Angell ; Even so the Lambe slaine by the eternall Decree purposed from the foundation of the world ; Declared the same things to the man greatly beloved, his servant DANIEL, vnfolded in this present exposition ; drawing the iuice of many sorts wanting roome and leasure, to lay things in order, wherein the Scripture will repaire the want of methode. Being not willing for the lighting of a Match to make a fire, when the stroke of a Flint is of more facilitie; Speaking not to a People of a strange Speech and of a hard Language, but to the House of *Israell* ; Avojdng mans enticing words ; things without life, giue no life, that revealeth not the testimony of *Iesus* ; at whose Name, a name aboue every name, Let every knee bowe. Heare all yee Children of my people, harken O Earth !

The first vision of this holy Prophet, was in the I. yeare of the raigne of *BELSHAZZER*, King of Babilon ; from which spirituall Babilon takes the denomination. One and Twentie hundred yeares since.

Wherein he saw the foure Windes of Heaven, or the losed Angels bound in the great River *Euphrates* the auntient bounds of the great Roman Empire, that stroue vpon the great Sea, and the foure great Beasts, that came vp from the Sea diuers one from another. These blowing Windes had no power to hurt, till the servants of God were Sealed in the foreheads, at what time that Cōmonwealrh became a Monarchy, persecuting the Church of God being then with Child, Trauailing in birth, crying and pained to be deliuered of the man Childe, roaring like a Lyon, the whole Forrest ringing, ruling all Nations with a Rod of Iron; that breaketh in pieces and subdueth all things: He is *Alpha* and *Omega*, so haue the servants of God a Two-fold sence. Besides man including some other of his Creatures, bearing the names of men, yet being neither Man nor Beast; Praise yee him Sun and Moone, &c.

I heard the number of them: And here ended the Sealing of the first Covenant, a yoake which our Fathers were not able to beare, to establisth the second, which is Spi-

rituall, to put his Lawes in their mindes, with the Pensell of his Grace to write them in their hard harts, a light Burthen, for the letter of the Law, graven in stone is the sentence of death; But the Spirit giveth life to stony harts, that were dead in trespasses and finnes; yea, the whole valley of dead Bodies, turn'd into Stones and Earth, from A B E L L the first Borne, to the last man taken vp in the Field, they are all holy vnto the Lord, their iniquitie is forgiven and forgotten, as a Father, hee remembreth their sinne no more.

Of these were Sealed to bee of the seed of A B R A H A M, one hundred forty and foure Thousand, twelue times twelue Thousand: Of which faithfull Number I E S V S C H R I S T the Saviour of the world, the only begotten Sonne of the living G O D, in the likenesse of sinfull Flesh without Sinne, the Lyon of the Tribe of *Iudah*, was sealed on the Eight day of his Nativitie; The Lyoneffe bringing but one, and but once in her life.

That with the sprinckling and shedding of his Blood, both Covenants might be sealed; These were the first Fruits vnto God,

and to the Lambe, hauing the Token of the everlasting Covenant, of the great mysterie in those times, concerning CHRIST and his Church, put in the Fleth a Figure of the Heart.

Which first Covenant remaines to vs a Patterne of tendernes, not made with hands, the Heart by a mutuall respect being now the Closet or secret part, whereby wee Gentiles are made the tender Spouse, the habitation of God, fellow heires of the vnsearchable Riches, joyned to Christ the head, that in times past were the Children of disobedience and wrath, Aliens from the commonwealth of *Israell*, Strangers from the Covenants of promise, having no hope (without God) in the world, are now, who were sometimes farre off; of all Nations, Kindreds and Tongues; vncircumcised Philistines, not of his Brethren; not of the House of his Father, By the blood of IESUS CHRIST made nigh members, of his Body, of his Fleth, and of his Bones; greater loue and felicitie can none expresse.

Of which great mysterie, Hipocrites, next

Harlots, whose counterfeit beaurie deceiues not him, whose praise is of men, and not of God; false Gods, are no partakers; the outward Token, being common to both. To assure vs of which, receiving the earnest of his Spirit, that abideth, not crying Master; Carest thou not, that wee perish; but Abba, Father.

Thus our tackling lost without Anchor, to repayre the ruines and weaknesse of these decayed, sunke weather-tempest driven bot-tomes, such Treasures of Millions expended and bestowed, what burthen, what prizes, what things God hath prepared to bee the lading of these vessels of honour; Eye hath not scene, eare hath not heard, neither hath entred into the hart of man: To which, all the Transported affections felt or fained, injoyed without paines or feare, may seeme but light dotage, as Light and Darknesse compared, compared with the Crowne and weight of that Eternall blisse.

The Foure windes prepared for an houre, and a day, and a moneth, and a yeare; are the powers of these foure great Beasts; shew-

ing their degrees of residence; also the finall Blast is included; The Sea are the Nations of the Earth.

The beginning and the ending, thus saith hee to the Sea: Waues drowning one another, swelling into Mountaines, for glory foaming out your owne shame. Saying, haile to the Wood awake, according to your owne vnderstanding, you haue made Idols and Images, not by my direction, but after the invention of the Craftsman, and haue exalted your hearts and forgotten mee, giving my Praise to graven Images, and my glory to another for your God, (not setting me before your eyes) you haue gotten a Diuell, a false Prophet, whom I sent to proue you; that takes my lawes in his mouth, not of loue, but for strife and envie: Thinkes he to say; Lord, Lord, in thy Name wee haue cast out Diuels, Preached, and Baptized; my answer is not vnknowne to you both, though you thinke to plead ignorance, persecuting and despising the number of my little ones.

You onely haue I knowne, of all the Fa-

milies of the Earth, whose transgressions doe hasten your Iudgement ; Therefore I will punish you for your iniquities, you shall bee like the Morning Cloud, and the early dew that passeth away as the Chaffe that is driven with a scattering whirle-winde out of the Flower, as smoake out of a Chimney vanishing away ; And I will bee like a Lyon, as a Leopard by the way I will wayte and obserue you, and as a Beare that is bereaued of her Whelpes, I will teare the Kall from your harts and deuoure you ; But to the faithfull I will bee a King, a Saviour ; as an Eagle stirring vp her Nest, fluttering over her young, bearing them vpon the wing ; So I will preferue mine inheritance, my Portion as the Apple of mine eye.

These are the words of the First, that was like a Lyon, his strength shall overcome the rest, and take their Dominion away, having no number or finite parts expressed ; the time of whose vndeuided Kingdome is infinite and alwaies ; As his yeares haue no end, his Crownes are many ; This is the Lyon of the Tribe of *Iudab*, having of Flesh a tender

hart ;

hart ; a mans hart was giuen vnto it ; The Prince of the Kings of the Earth, the first and the last ; And because he is the roote, and made of the seed of D A V I D ; Hee is here accompted amongst these Beasts; This is hee that sate vpon the white Horse, the Circle of the Earth, to iudge and make War; beholding the Inhabitants like Grasshoppers ; and a Bowe and a Crowne was giuen vnto him ; Hee is the Lord of Lords, the King of Kings, and of his Kingdome there is no end.

The second Beast like a Beare, the Seauenth head, that had Three ribbes in the Mouth betweene the Teeth of it, signifying, Three hundred yeares; this is the deuouring Raigne of the Heathen Romaine Emperours, which lasted so long, licked by the Diuell ; In the Infancie of which Empire, the Sonne of God was Crucified, and the Citie of Ierusalem destroyed, wherein the yearely Sacrifice or feast of the Passouer was solemnized, that in her might be found the Blood of Prophets and Saints, and of all that were slaine vpon the Earth, in which

first seuentie yeares, the Apostles and seuentie finished their testimony what they had scene and heard, after which followed the ouer-spreading of abomination spoken of by our Sauour, making the Sanctuary desolate, defiled with Carcasses which can neither see, heare, nor walke, abominable carrion, the house of Prayer, made the Gallery of the Diuell, for his deuices to stand in.

And this is hee that sate vpon the Red Horse, Hauing a great Sword giuen vnto him, to make Warre with the Church of God, deuouring much Flesh, Burning, Scorching it with fire, Haile mingled with Blood, destroying Trees, and all greene grasse, smote euery Herbe, and brake euery Tree; and here ended the first Woe with this second Beast, all fire and horrible Cruelty, such as there was none like it in all the Land of spirituall Egypt since it became a Nation, and shortly after began the next Woe, where the fire is not mentioned, because the smoake is so great, thicke darkenesse or heresie, false doctrine extinguishing the Light of truth, which shall continue vntill the

third Woe, Hell fire, and Brimstone or Blasphe-my, issuing out of their Mouthes, a great crye from him that sits vpon the Throne, when Rednesse shall be turn'd into Palenesse to the Maide behinde the Mill, the Captaine in the Dongeon, free and bond, because of the last Plague the second Death.

The third Beast that was like a Leopard, or halfe a Lyon, an Ape betweene Man and beast, whose feete or first footing, were as the feete of a Beare, that had vpon the back of it foure Wings, like a Fowle or painted Bird: Two of the Eagle, and two of the Dragon; signifying his time, Foure hundred yeares before the comming in of Antichrist, then came the King of *Babylon* to Ierusalem, and besieged it, taking the advantage of the Night, what Linkes or Torches brought him thither I reade not, but Moonlight there was little, though hee were on his way or Wing, but letted Two hundred yeares before.

Bearing also foure heads, foure standing vp for it, shewing the deuision of the Empire into so many parts, being then too

large and great for the gouernment of one man. This is the Dragon of Egipt; that Monarchy that began with the Christian Emperours, whose deadly wound (Death to the Soule) was washed in the Blood, and healed by the Stripes of the heauenly Samaritan; There is now no healing of the Bruise, it is putrified, the Wound is grieuous; the Leopard cannot change his spots; binde thy Tyre vpon thy head, forbear to cry: O Virgin daughter of Egipt, in vaine shalt thou goe vp into Gillead and take Balme, or vse Medicines, thou dost runne in vaine. And this is hee that sate vpon the blacke Horse; the Ethiopian cannot change his skinne, lesse man then the *Minataure*; more Monster then a *Centaure*, ingendred of black Cloudes, carried about of every Winde, to whom is reserued the Blacknesse of Darknesse for ever: Blacke will take no other hew; hauing a payre of Ballances giuen into his hand, without respect of persons, to measure to all men, rich and poore, free and bond, a measure of Wheate for a penny, and three measures of Barley for a

penny ; Hoe ! every one that thirsteth , and hee that hath no money , Come buy and eate, giue not your money for stones in stead of Bread, say not Ignorance is better then Knowledge, Neither hurt the Oyle and the Wine ; Touch not the Lords annointed, and doe his Prophets no harme, that Nourish you with truth and vnderstanding.

The last Beast the fourth, that is the Eight, and was Seven heads and is not, and is of the Seven, and goeth into perdition, that had great Iron Teeth, that devoured and brake in peeces, and stamped the residue with the feete thereof, and was diuers from all the Beasts that were before it ; having a Miter of Tenne hornes, signifying also, though the Crownes be not here expressed, so many hundred yeares his Limited time, the Tenne dayes of tribulation in the Apocalips, wherein the Divell shall haue power to cast the faithfull into Prison; (After the Tribulation imediately of those dayes ; Two shall be in the field, &c.) Nine of which number are expired, and some part of the last hundred, but how many are

to come; by these hornes precisely cannot be aymed at without the Art or Science of Chronologie; This is *Iudas* the Divell, the King of *Babylon* and *Egypt*, the raigne of Antichrist Pope of *Rome*, count the Letters of his name for it is the number of his time, whose name is Death; hated mortally the King of *Rome* and *Italie*: This is hee that fate vpon the Pale Horse, the sonne of Perdition, of all Complexions the darkest, neere to corruption, threatening alone, a hart charged with so much wickednesse and malice as the Red Horse, all the sanguines in the Rayne-bow, and the Sword cannot set out more of Brutish crueltie; had he winges to his will, and of time length to the height and bignesse of his insatiable minde; *NERO*, *TITVS*, *DOMITIANVS*, these beasts of the Earth, their hearts and policies parraleld would seeme but a Curre coupled or compared with this greedy Woolfe. A Bull as bloody as the Beare.

Whose land is covered with Locusts and Darknes; even darknes that may bee felt rising out of the depth of the bottomlesse pit

of Sathans malice very grievous ; yet had all
 the faithfull light in their dwellings that
 they might not loose the way ; for it was
 Commanded these Armies of Scorpions be-
 sieging the holy City, hauing perniti-
 ous, both wayes voluptuous and maliti-
 ous, The power of the **Enemy** that they
 should not hurt the grasse of the Earth, nei-
 ther any greene thing, by any meanes no-
 thing should hurt them, but only drye
 Trees or boughs, bearing no fruite of repen-
 tance, those men that haue not the Scale of
 God in their gracelesse foreheads, that they
 should not kill these wretched blinde mise-
 rable People, but that they should bee tor-
 mented five Moneths, as in those dayes the
 most part, most Lamentable in the siege of
Ierusalem by Famine were tormented so long
 compassed with a Trench, kept in on every
 side, Seeking death, and desiring to dye, &c.

This did the Lord because the Princes of
 Egypt, harkened not to milde **M o s e s** ; but
 hardened their harts, and did evill in the
 sight of the Lord, after the Abominations
 of the Heathen ; Therefore saith the Lord,

I am against thee ô Dragon, which lyest in the Hart (the middest of the Rivers) which said my Riuer are mine owne, I haue made it for my selfe; I will put hookes in thy Clawes, and leaue the Throne into the Wildernesse, where there is no water; and all the Inhabitants shall know that I am the Lord, because they haue beene a staffe of Reede to the house of *Israel*, when they tooke hold of thee by the hand, thou didst breake and Rent all their shoulder, and when they leaned on thee, thou brakest, and made all their loynes to be at a stand, with the Burthens of Bricke and Rubbish thy Officers did lay vpon them.

Thou hast giuen them Stubble for Straw, vapor of smoake for Victuall; thou hast made their liues bitter vnto them; Therefore the Lord is against thee whose healed Wound is festred, turned wilde againe, become Antichristian and incureable, thou that haddest the Ballances in thine owne hand; Thou that art like a Leopard or a young Lyon of the Nations, as a Dragon; or a Whale in the Seas, with thy Diadem

of Ten hornes, crowned with Ten Crowns,
so many Antichristian hundred yeares, Nine
of which accompt are cast, past, and ex-
pired.

Troubling the waters with thy feet, and
fowlest their Rivers; the whole Sea of *Rome*,
the third part of the maine Sea is become
Blood; Behold the Lord is against thee and
against thy Rivers, which are turned into
Wormwood (woe due O *Rome*) and Hem-
locke; Even the Third part of the waters,
the streames of Iustice and Mercy are be-
come poyson and Bitternesse; I hate and de-
spise your Images, Feast dayes, Processions,
Solemne assemblies, saith the Lord; who
required those things: I commanded, Iudge-
ment should runne downe free as water, and
Righteousnesse as a mighty streame; Woe
the Bloody Citie.

You are impudent and disobedient Chil-
dren, as the day of your Visitation, so are
your sinnes hidden from you, when you
shall say for shame to the Mountaines Co-
ver vs, and to the Rocks and Hills fall vpon
vs; you will know your transgression, the

long Wings of the morning, the Caues of M A K A D A H shall not preserue you, Lightning, Thundring Cannons, the whole Globe at a shot, shiucring your Bodyes, sinking your Soules, and making your harts to hop: Eare never heard, neither hath entred into the hart of man such horror, forsaken of all, but the Divell and his Angells, burned and buried aliue, of all the Creatures not a drop of water remaining, of Light not a sparke, Rebels these terrors as Shot or Hailestones from Heaven Pell-mell, shall driue you into a Bottomlesse gulfe head-long; the great day of his wrath is come, saying to the fiery Lake; Hide vs from the face of him that sits vpon the Throne.

When the faithfull scattered People shod with the everlasting Ghospell of Peace, after all their labours and travaile in this Wildernesse, shall enter into the Land of Rest: Here is the Body of the Beast destroyed; P H A R O A H and all his Multitude of vnbeleeving Lowzie orders; even all his Host of furious Horsemen as Locusts, eating every herbe, and all the fruite of the Trees

the haile had left, drowned in Hell Fyre the
bottomlesse red Sea, that may boast rather
of their Blaines and Boyles, then Vermin,
which their owne Magitians denie not to be
the manifest finger of God; vaunting they
winne by their Cosening game term'd Cha-
stitie, the Ioyes of heaven, and Secret bo-
some Almes in breeding Lice: Such vn-
cleane Ragges past mending, I did meane
to cast away, but since you will not heare
Moses and the Prophets, I will bestowe
some labour to ayre them for you, and your
patch'd Coates waxen olde and bad to
make bags for heavenly Treasure, well may
they stoppe Bottles when your Reward is
weeping and gnashing of Teeth; in those
dayes, all the Water I finde the Saints will
supply you with, to coole your blistered
Tongues.

Masters though to simple People you
seeme to make strait steps, it is no newes to
say you incline too much on the left hand.
Thinke yee the Crownes like Gold can de-
ceiue vs; or hayre as the hayre of Women;
The vayle of shamefastnesse, shewing

sobriety and subiection: Thinke yee those long locks like separated Nazarites, can cover your notted crownes from the Raizer, or hide your pined Bodyes pinch'd of Provender like neighing Horses prepared to the Battaile, It is not vnknowne to vs, the golden Cup, and these gilden counterfeit Crownes like false Haire to cover Baldnesse; Both came out of one Furnace: they are yet vnpaid for.

Though E s A u should lend you Teares, yet shall yee come and worship before the feet of them, you now dispise and persecute; There is no blessing reserved, the Mourning day is at hand, the Armour you beare shines with the Brotherly affection you beare vs, wee feare not your furie; Go yee Cursed, heere is your farewell, receiue the Portion of Hipocrites, and eate the fruit of Lyes reioycing and trusting in your owne counterfeit Righteousnesse, painted flames, such false Coine will not passe. Eternall life is free guift purchased by Grace; receiue the wages of Sinne; venemous Armies, the power of the Enemy led by the Starre called *Worme-*

wood, To those that haue not drunke or
smoak'd out their eyes, as visible as Light-
ning or a Lampe fallen from Heaven, threat-
ning Warre, Famine, with Pestilent Morta-
litie ; the fourth part, the whole Christian
world infected by that strumpet Hagge
Rome and *Italie*. Lattly, the name of his Pale-
nesse was Death, because hee is the last ; and
Hell followed with them with deadly ma-
lice, Raigning till the day of Iudgement,
after which hee shall swimme with his fel-
lowes, and bathe in the Lake that burnes
with Fire and Brimstone.

These three Beasts signified by the great
Citie devided into Three parts, so many se-
verall persecutions of the Church vnder
great *Babylon*, With a bold stroake, the last
is not drawne in cullours least to the life ;
the fourth Beast (the false Prophet, their
Popes falleth ,) the bitter Starre turning
Iudgement into Gaule of Aspes false from
Heaven, Signifying the losing of his Keyes,
(pride will haue a fall) for which hee was
cast out of the presence of God : God and
Mammon cannot be served together ; here

hath hee the command of the bottomlesse
 Pit, smoaking with Heresie and ignorance ;
 The Keys of the Kingdome of Hell, which
 trust so much hee boasteth of, given him
 by the Dragon the Divell, to deceiue them
 that dwell vpon the Earth ; saying in the
 sight and opinion of men; Let it be knowne
 this day, that I haue done all these things at
 thy word ; that these are thy Keys ; I am
 thy Apostle ; and if I be the man of God,
 let fire come downe from Heaven and con-
 sume all those, that obey not my orders, and
 Lawes ; and at what time yee heare the
 sound of my Instruments ; fall downe and
 worship the Image, that I NABUCHADNE-
 ZAR haue set vp, whose breath is in my
 hand, and whole are all my wayes to glo-
 rific mee; and who so falleth not down, &c,

This *Baals* Prophet the last Beast, having
 deuoured and broken in peeces the Roman
 Empire, exercising all the power of him
 whose Rome he vsurpeth; the Lord saying, I
 that forme the Light, and create Darknesse ;
 I that make Peace, and create euill, I will
 strengthen the Armies of the King of

Babylon, and put my Sword into his hand. But I will breake PHAROAH'S Arme, and and he shall groane before him, with the groaning of a deadly wounded man; Moreover, thus saith the Lord of Hosts that keepes backe no mans pay.

The King of *Babylon* caused his Army to serue a great seruice against CHILDRIC King of *Tirus*, euery head was made Bald of his Race, and euery shoulder peel'd, yet had hee no wages for his Armie; Therefore the Land of Egypt shall bee his for his labour, because they wrought for mee saith the Lord; for there shall be no more a Prince in Egypt whose brightnesse was Excellent, and the forme thereof terrible to ail the world; But rather a painted Image, a Vassoll, that the working of the poysoned Potion in the golden Cup, the mysterie of iniquitie bee not hindred, A base Kingdome the basest of all Kingdomes, neither shall it exalt it selfe any more aboue the Nations; for I will diminish them, it shall be no more the confidence of the house *Israell*.

Having now the spoyle of the Land for

his Armie and the Sword and Ballances in his owne hand to make a prey of mercy and truth, with his Hornes and heeles as weapons to warre and weare out the Saints given into his hand vntill a time and times; and the deviding of times, Three dayes and a halfe Two and fortie Moneths Three yeares and a halfe, halfe the mysticall weeke, vntill the Day of Iudgement; to make Merchandize of euery thing, that no man may buy or sell without his Marke, marked with his fiends foote; which is his Seale, the signet of the Fisherman that beareth the name of the Beast.

The number of his name is then the number of a man, which is the number of his Age or Dayes, but this is the number of his Moneths; Naturall Beasts not living so long, the yeares being not so many as the dayes are to few. As one saith, the number of his Moneths are with the Lord; Also halfe the mysticall Weeke is delivered by the same measure. The latter Six Moneths added to the former Six hundred, making as compleat Fiftie, as Threescore make Fiue

years;

yeares ; Here is Wisdome the counsell of times and seasons revealed, according to the eternall purpose, which the wisdome of the Father put in his owne power, God hath numbred thy Kingdome and finished it, thou art weighed in the ballances, thou tyrant, that boastest of thy wit, and art found wanting graines innumerable, thy Kingdome is divided, and given to the people of the Saints of the most Highest, whose Kingdome is an everlasting kingdome &c. Therefore let him that readeth count this number well, and well marke, the marke of the Beast, is the Signet of the Fisherman, which men take in their right hand, wherewith his Band are branded in the foreheads, and this is the Character and colours that distinguisheth his Trainee-Souldiers from the followers of the Truth.

Therefore thus saith the Lord to the King of *Babylon*, Antichrist thy dayes be few, The great day of my wrath is at hand, even for the Elects sake, and the Soules that rest vnder the Altar, crying for Execution and Vengeance vpon thee, whose Bodies thou hast

beheaded, burned and buried aliue, slaine for the Testimony they held, the time is shortned, thy Bishoppicke shall bee voyde, and become a habitation for Divells; and because thou remembrest not to shew mercy, by swift destruction thy memorie shall be cut off from the Earth, thy Damnation slumbreth not, as a theefe in the night, and as a snare it shall come shortly vpon thee; Thou hast loved cursing, in blessing thou hast not delighted, but as a cloake for Covetousnesse, selling to thy Marchants for money, those foule oyntments to fill thy Bagge, calling and crying from thy Exchange and darke shoppe; if any man Thirst to commit Whoredom, spirituall or carnall, Treason, or Murther, let him come to mee and drinke of my Golden Cuppe, Incest or Parricide; *Hoc misterium firmiter profitemur*; what doe yee lacke; wee can sell you for Gold, Silver, and pretious stones, thin Wood, Brasse, Iron, and Marble, all manner of Vessells, in Nunneries or Stewes, what will yee giue; These execrable odors, and thy Brazen browed Bulls, casting flakes of Fire and

fulminations in the sight of men from their
noysome Nostrills and Thundring throates,
as with a Garment thou hast cloathed thy
selfe, thou hast robbed mee even of this
whole Nation, therefore prepare thy selfe
thou cursed for everlasting fire, prepared for
the Divell and his Angells, which shall en-
ter into thy Bowells like water, and soake
with thine oyntments, as oyle into thy
Bones, and mingle with thy marrow; thus
let the Enemies of the Lord bee rewarded,
yea, in the meane time let them be their own
executioners; let one I V D A s with Poyson
burst out the Bowells of another; let their
hope be as the giuing vp of the Ghost, and
their righteousnesse wherein they trust, in
thy remembrance as water that passeth a-
way; Let them curse, but Blesse thou ô Lord
to whom vengeance belongeth, shew thy
selfe, lift vp thy selfe thou Iudge of the Earth,
and to this proude man of Sinne render a
reward; let him not haue the vpper hand,
sitting vpon the Throne of Iniquitie in thy
Temple, shewing himselfe that hee is God,
Consume him ô Lord with the Breath of

thy mouth, and destroy him quickly with the Brightnesse of thy comming.

Lastly, this Beast his habitation is compared to a woman for Sorceries, shamelesse and gorgious trimming, arrayed in Purple and Scarlet, the Virgin daughter of the King of *Egypt*, is become the Whore of the King of *Babylon*, the faithfull Citie is become a Harlot, hauing in her hand a Cuppe full of abominations, Witchcraft and Blasphemy, viz. worshipping Idols of Gold and Silver, Brasse, Wood, and Stone, mixing holy things with filthy excrements, remission, the forgiuenesse of finnes, and calling the foule Synagogue of Sathan, the Church of God, and these are the spices and spirits wherewith her Cup is brewed; and this is the Golden Cuppe wherewith the Kings of the Earth haue been made so drunken with, a Cup of *Sodome*, Wine mixed with the Blood of Dragons, and stirred with the stings of Aspes; Is this meate indeed, and drinke indeed, the sawce commeth after; Is this the true Mother; is this the Woman shee is taken for, with Eagles wings; her

childe caught vp vnto God and to his Throne, and having a crowne of Twelue Starres; in no wise in her there is no Bowells of a Mother, though they strue to the end of the world.

Her Iudgement followeth; And a name was written vpon her forehead *B A B I L O N*, The Mother of Harlots, and Abominations of the Earth, the Print is not small, yet not so large as the mysterie is deepe; It was written, and therefore to bee read: Thus, the hidden mystery of this Enigmaticall writing is here, the secret of numbers to teach vs to number her dayes; The numbers are these, and I heard the number of them, Two hundred thousand thousand horsemen, hauing breast-plates of fire and Gunpowder or hiacinth, force and furie in stead of faith and loue, alluding to the double number of *N I N V S* Horsemen, wherewith he subdued so many Nations in Seventeene years: The double confirmation of this mysterie seventeene hundred yeares also, being the limited time fixed to finish her warre, which began with the Lambe,

thy mouth, and destroy him quickly with the Brightnesse of thy comming.

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and ended in subduing his Saints and Servants ; And as the fiery Army needing no fuell, were to the Army of N I N V s, consisting of Twenty hundred Thousand, amounting a hundred to one, so is the accompt of the time, when the spreading Vine of the Earth, the clusters of her Grapes being ripe, she shall be cast into the great wine-presse of the wrath of God. These Tyrants, (here is wisdome to looke into these accompts) shall make her desolate and naked, and eate her flesh, and burne her with fire, for God hath put it in their hearts to fulfill his will, when *Babylon* the glory of Kingdomes, shall be as *Sodome* and *Gomorah*, the time is neere, the dayes shall not bee prolonged.

The Father of this goodly Baby, (yet auncient, no novice in her whoredome) for so hee nameth himselfe, there is no need to name him (at whose entrance the Fourth Angell or Winde was loosed) as hee is sufficiently notorious, so is he mistaken Sathan that old Serpent, begetting the Impe of Fornication, before ever the Beast and his false

spouse came together, deceivers as seldome wanting cloakes of craft to hide their shame, as their of-spring faile in Lyncaments and likenesse to their Parents, seven heads no lesse markes then Mountaines, seeing as incredible as superfluous and monstrous, were it not the Evidence and demonstration of that Sinagogue to proue her title and visibilitie, drunken with the Blood of Saints and Martyrs, In steed of her Mothers milke and breast shee sucks her hart-Blood, whose Father was a Lyer and a Murtherer from the beginning.

To Administer the rites of their vnrighteous mistery ; This City Bab , hath Citie Gossips, N I N E V Y is not invited, she repented at the Preaching of the poore Prophet, shee is none of them ; But *Babylon* for her Pride and impudency at this Antichristian solemnity or shew of Christianitie ; The Mother of Harlots ; for her stiffe neck is preferred before her, whose name this shamelesse place, never to be outworne or blotten out , beares in her fatall brazen forehead.

Besides, this Lady sitting vpon her Beast, seventeene Kings to beare vp her Traine, decked with Gold and pretious Stones, and Pearle, whose name is also *Semiramis* or *Iesabell*, for magnificence millions of men, viz. a hundred times Twenty hundred Thousand; Her Altars, Images, Sorceries, and Blood of Prophets and Saints, Saying in her hart, I sit a Queene and am no Widow; a Lady for ever, I am, and none else besides mee; there are Seven Kingdomes.

Fiue are fallen downe dead drunke, vpon whom the Lord hath poured out the spirit of deepe sleepe, and closed their eyes, they shall revert nor rise no more; After slumbering the other Two, (though they haue falne from the truth,) shall stagger and come to themselves againe; and that Must now growne sower and stale, their lust shall be little to taste thereof againe; The first Kingdome or ONE IS, are the Brittish Islands, the right Inheritance of King I A M E S the first of that Name of Great *Britaine* and *Ireland*; for the Iles feared the Iudgement of the Lord and saw it; Even

the

the ends of the Earth were afraid and drew neere. The other is not yet come, and when it commeth, it can continue no long space, the end of the world is so neere.

O sencelesse poore Beasts who hath bewitched you; why lye yee still, who hath bitten you; arise, choose not Death rather then life; how are yee swolne, why should your Carcasses be dung, and meate for the fowles of Heaven? Why will yee dye, stand vp; why goe yee backward; what astonishment is this that hath taken you; be recovered, vnderstand, halt not, yet heare the word of the Lord; curst cartell, backsliding Heifers hee delighteth in Mercy; provoke not him with your strange vanities and Bruitish abominations; The day of the Lord is at hand.

Therefore awake yee Drunkards, weepe and howle all yee drinkers of Wine, because of the new Wine the Deepe Cup, the day of the wrath of the Lord is at hand; yee Kings of the Earth and Rulers of *Sodome*, who haue committed fornication, and lived deliciously with this indulgent Witch, the

mother of Harlots ; when yee see her brought to the stake and vtterly burnt with fire ; how will yee stand, for strong is the Lord who Iudgeth her ; what will yee say ; yee shall stand a farre off, or wish in vaine the Mountaines to cover you, howling and gnashing your Teethes for feare of her Torment, whose sinnes as the smoake of her Burning haue reached vp vnto Heaven ; saying *alasse, alasse, Sodome, alasse, Babylon, Rome* the great Citie, the head of the Monarchy ; for in the twinckling of an eye, an houre vnlookt for, thy Iudgement is come, is that a time to cast dust on your heads ?

Never more shall we heare in thee the voyce of Harpers and Pipers, awaking and calling for rewards to Saints and our Lady ; and Trumpeters when wee doe our Almes ; Never more shall wee see in thee Idolls or Images so auntient, the curious device of the Craftf-man, nor the sound of the grinding Millstone ; our Altars decked as a shop, shining with the light of so many Tapers and Candles. Nor the voyce of the Bridegroom, called the head, and the Bride by

Prelates and so many Kings our holy Mother; The Net is spread, shee is taken in the Snare, in grinding the face of the Poore, shee that so much glorified her selfe, in a day and an houre her Plague is come.

The Thrones of these Earthly Kingdomes cast downe the auncient of dayes shall appeare; his long Traine, and the great white Throne whereon he sate, from whose Face the Earth and the Heavens vncleane in his sight fled away, in whose presence ministred Thousand thousands, and Ten thousand times Tenne Thousands; also the Two Witnesses are brought forth, the Books of the Law and the Prophets, to Iudge every man by his workes, or according to his faith, for if they beleeue not the writings of M O S E S; how can they beleeue his words of whom M O S E S wrote; These Bookes shall accuse them, the witnesses which God the Father beareth of his Sonne; The other Booke is the Booke of Life, written with the names of Saints that shall liue for ever; To whom the iust Iudge shall deliver the possession of that Kingdome that shall never

pasſe away to be deſtroyed, but remaineth for ever, even for ever and ever.

The foule Beaſt, ſome of his purtenances will be wanting, if his hornes be not farther Conſidered ; foure came vp out of the North part of his head, the French Emperours; of the South ſide fixe Spaniſh; before whom, there were Three of the firſt, their Race pluckt vp by the Rootes ; amongſt theſe came vp an other little Horne about the miſt of the time : in this Horne were eyes, like the eyes of a man, in workmanſhip ſtriving to ſet Nature a patterne; curious in all Arts, and doing honour to vertue, but wanting the gift of grace, opened a fearefull Mouth; the King of the Eaſt, whoſe looke is more ſtout then the higheſt of his fellow Hornes.

Hitherto is the end of the matter of theſe earthly Monarchies, and the day of Iudgement hath beene alſo declared the matter of the end : The Story is yet but chalked out, Therefore in theſe following Viſions is contained more at large, the occurrence of thoſe dayes before mentioned, even to the

end of the world ; Wherein my desire is, not as hee that rowleth a stone to returne vpon himselfe, but to make it a twisted Three-fold Cord, to draw vp the weight that presseth so hard of infidelitie.

The Prophet beheld till the auncient of dayes did sit to Iudge the quicke and the dead, and the Beast cast aliue into the Lake Fire, his Body destroyed and given to the Burning flame, to be tormented day and night, for ever and ever.

DANIEL. CHAP. VIII.

IN the third yeare of BELSHAZZER a Vision appeared vnto DANIEL alone, even to himselfe, and hee heard a mans voyce that called, saying ; GABRIEL, make the man vnderstand the Vision ; so he came neere vnto him, and said ; O Sonne of man, the time of this Vision extends to the end of all things ; behold therefore I will make thee know what shall come to passe, euen to the last day, the great day of Wrath

and Indignation, for at the time appointed the end shall be.

MEDES AND PERSIANS } } SEND MEE SPANIARDS
THE ROVGHE GOATE. } } THE GOTHE ROAGVE.

The first matter giuen him to vnderstand, is the breaking in peeces of the Roman Empire, which spiritually is called *Sodome* and *Egipt*; where also the members of our Lords Body are Crucified, signified by the Ram, the Hec Goate is the *Turke*; The *Roman* Emperours the Two hornes in the East and West, are also signified by the Kings of *Media* and *Persia*. The foure Kingdomes standing vp out of that Nation, are the Isles of *Great Britaine*, *France*, *Spaine*, and *Turky*.

Lastly, the Goate himselfe shall be hunted by a King of a fierce Countenance, not regarding the person of the old, nor shewing fauour to the young, casting downe some of the hoast of *PHAROA H*, and of the Starres to the ground: For the transgression against the daily Sacrifice was the Hoast given over: A King vnderstanding darke sentences which are some part of the

holy Scriptures, through policie and supposed wisdom, he shall cause the craft of the Divell to prosper, for by Peace and affected pittie, and satisfying the ambitious mindes of some Christians, he shall not only draw them to denie the faith, but many others following their example: Not by his owne power, but by the Divells policie he shall be mighty, whose looke is more stout then his fellowes, But by the great day of the Lord, he shall be broken without hand.

Now in those dayes, when the Goate was come close vnto the Ramme, and had cast him downe and stamped vpon him; The Prophet that beheld as by a perspective these remote things, heard also one Saint speaking, and an other Saint said vnto that certaine Saint that spoke, how long is the time from this Vision to the end of the world, that the holy Citie of God, and his chosen People be no longer trodden vnder foote; And hee said vnto mee vnto Two Thousand Three hundred dayes; Then shall the Sanctuarie be cleansed, and the holy People Iustified.

The dayes bee so many yeares to the end of the world, beginning at the Vision, which was about the yeare of the world, 3425.

Of the certaine Saints speaking, or the number of wonderfull secrets, I omit to speake, that to the most part might appeare (being in this Land, and these late dayes) but some tale of a Phenix, though to bee testified of more then five hundred men and women besides my selfe.

DANIEL. CHAP. IX.

AFTER these Visions in the first yeare of DARIUS the Son of ACHASVERUS, the Prophet vnderstood by Bookes and Computations, the number of yeares whereof the word of the Lord came to JEREMIAH the Prophet, concerning the desolation of *Ierusalem*, that seventie yeares should be accomplished; And whilst hee was speaking in Prayer, and presenting his supplication before the Lord for the holy

Mountaine

Mountaine the People of God, euen for the holy Citie the Church, that to the end of the world must be trodden vnder foote, whereof that ruinons place the Citie of *Ierusalem*, is a figure trodden downe at this day. Yet was this *Hebron* built seaven yeares before *Zoan* in *Egipt*.

The man **GABRIEL** which was caused to flie swiftly, touched him and said (alluding to the former matter of his studie and meditations, as of troublous, appetites, and Cogitations somtimes Dreames are deriued) O **DANIEL** I am come vnto thee againe to giue thee more skill and vnderstanding; Seuentie weekes are determined vpon the holy Citie, signifying the time, not onely when the Sonne of God by his suffering should make reconciliation for sinne, but a time and times and part of time, three dayes and a halfe, halfe the mysticall Weeke, to make an end of Sinnes to finish transgression, and to make a new Heaven and a new Earth, wherein dwelleth everlasting righteousnesse to scale vp the Visions and Prophecies with the Seale of assurance, that all these things

are past and true, and to annoint the most holy King and Kings, and Lord and Lords, the first and the last.

And here againe the Angell GABRIEL willeth him to know and vnderstand the things of which he shall informe him ; The first is this, that from the going forth of the Commandement, which is the beginning of the Creation to the building of the new Ierusalem, the second comming of *Messiah* the Prince the Sonne of God, it shall be Seaven Weekes or Seaven Moneths, as it is spoken by EZEKIEL the Prophet ; Then the desolate Citie the Sanctuary shall be walled in, in a troublous time, to make a seperation betweene the Sanctuary and the Prophane place.

And in the middest of this Prophetickall weeke, after Threescore and Two weekes, *Messiah* shalbe cut off, the Son of God shalbe Crucified and be deliuered vnto the *Gentiles*, & they shal scourge him & put him to death, the People of the Prince (for it was not lawfull for the *Iewes* to put any man to Death) these People the *Roman* Nation shall destroy

the Citie of *Ierusalem* and the Sanctuary ; at the end of which Warre there shall begin a floud of Fyre (kindled in our Saviours dayes) during the Raigne of those Ethnick Beares , and the abomination of desolation standing where it ought not ; then let him that is in *Iudea* flye to the wilde Mountaines for safety ; for in those times Iudgement did begin at the house of God ; and if first Iustice did begin at his Children and Servants in this life, what shall the end bee of his Enemies , whom hee hates in the world to come, that haue not obeyed the Gospell of God.

These Flouds the Serpent will cast out of his Mouth, a time and times & halfe a Time, to trie them of the holy Covenant, their boldnesse, what confidence they haue concerning the Lords oath, and whether they will perseuer in this holinesse and righteousness all their dayes to their liues end , and not rather feare his power, who is Sathan the Prince of this world, or at least the furious cruell hands of his torturing Instruments.

Whose liues cannot satisfie their malice ;
 for had not the senselesse earth shewed more
 pittie then they, opening her Mouth to
 helpe these poore outcasts, their torments
 had beene endlesse ; Sooner they may swim,
 and sinke in their Blood, then daunt or foyle
 their courage, not abashed for their Boasts,
 threats, nor fiery Brands they feare them
 not at all ; their Triumphs are graven vpon
 the Palmes of the Lords hands, hee forgets
 them no more, then a Mother forgets her
 new-borne Sonne, her sucking childe, when
 the Tongue cleaues to the roofe of the
 Mouth for Thirst, to haue compassion on
 him ; be of good cheere, you haue peace in
 Christ, though tribulation in this world ;
 persecutions are but like the Trauell of a
 Woman, who hath sorrow because her
 houre is come, but as soone as shee is de-
 livered of the Childe , shee remembreth
 no more the anguish, for ioy a man-childe
 is borne into the world.

7 The Lambe, the Bread of life shall feede
 them, they shall hunger nor thirst no more ;
 hee shall wipe all Teares from the eyes of his

Children ; these vilde Bodyes, subiect to all infirmities, shall then be made like his owne glorified Body, of more perfection then our first Parents, a living Soule that shall not dye to Sinne ; neither shall the heate of the Sunne smite them ; for hee shall haue mercy vpon them, and leade them to liuing Fountaines of truth, cleere as Christall ; these that come to him, or overcome the world, hunger no more, they haue rest and peace for paine, and by their white Robes and Palmes in their hands, the Ensignes of peace and victorie ; they shall be knowne, neither to be Heretiques or Schismatiques, but his servants that haue fought for his Kingdome that it should not be delivered vp vnto Antichrist.

The followers of him, who shall shortly tread these Traitors in the great Wine-presse of the wrath of God, who haue turned away their Eares from the wholesome Scriptures, the Leaues of which are for the healing of the Nations, that they might be rubbed with the Prophane fables of Drunken doting old wiues.

But with all the faithfull the Lord shall confirme his truth and Covenant for a Weeke from the beginning of the world vntill the last end therof; This week is Seven thousand yeares, consisting of yeares, Moneths and weekes ; finished when the Kingdomes of this world, are become the Kingdomes of our Lord, and of his Christ, and hee shall Raigne for ever and ever : When the Tenth part of the Citie fell , the Tenne dayes of Tribulation are ended; Seven thousand names of men slaine in the great Earthquake, *Dies Solis, Dies Lunæ, Dies Martis, Dies Mercurij, Dies Iovis, Dies Veneris, Dies Saturni*; the remnant were affrighted, and gaue glory vnto the God of Heaven.

For wee must not be ignorant of this one thing, that one day with the Lord is as a Thousand yeare, and a Thousand yeare as one day ; In the middest of which Weeke, the Lord shall cause the oblation and Sacrifice to cease, saying, Sacrifice and Offering thou wouldest not, but a Body hast thou prepared mee without spot, for the redemption of the transgressions that were vnder

the first Testament. The Blood of which first Testament of Beasts, God enioyned to purifie the patternes of heavenly things, the Vessels of the Ministrie, but the heavenly things themselues with better Sacrifices (which are the Consciences to purge them from dead workes, that they may be cleane vessels to serue the living God.)

Thus hee once suffered, the vncreated in likenesse of a Creature like feeble sinfull flesh, sowne in weakenesse and dishonour in the Dust, but raised in Power & the Brightnesse of his Fathers Glory, the expresse Image of his person, over whose excellent Nature, voyd of violence and deceit, the Graue could get no victory, no more then the wombe can keepe backe a sonne at the time of perfection, redeemed from the Bowels of the Earth, and ransomed by the riches of his owne vnsearchable Treasure and quickning Spirit.

This seeming vgly Serpent, rather some shadow or his skin, at whose approach men turne pale and quake more terrified then hurt; But rocking Babes the faithfull a

leepe, others run raving with staring frenzie for feare, as if this once appointed so were fitts to be chased away, not calling to minde the Resurrection of IESVS CHRIST, hath opened his Iawes, his Sting cut out and nayled to the Crosse, that bold Champion scorning to be his executioner, setting his victorious foot vpon the Traytors head, by spirituall alliance kinne to the Diuell, proud of advantage, bites the Heele of our Saviour with his rotten Teeth, for want of his Poysoned sting.

But heare ô Death vnstop thine Adders eares from whose Mole-sighted eyes, the light of Repentance is hid, behold thy time and Plague is at hand; thy pined crying Prisoners, thou shalt restraine their libertie no longer, that say our Bones are dryed and our hope is lost, when shall we dwell in the Land of the living; behold, thy Caues and Castles shall be destroyed & broken downe, and the Earth that opened her Mouth and swallowed vp the Flood shall cast it vp againe in the twinkling of an Eye, thou shalt giue vp thy accompts, for of the Sonnes and

Daugh-

Daughters of the Lord, thou shalt not keepe backe so much as the least, whose names are written in the Booke of life.

And lastly, Viper, seed of the olde Serpent, thy sentence is for that bold attempt; Fuller of malice then hurt, thy house shall be burned with vnquenchable Fire, the Place sowne with vnslauory poysoned Salt, and thy Carrion-carkasse swallowed vp of thine owne Brood the second Death.

All which mysticall Weeke or Scaven Moneths formerly mentioned, as it is spoken by the Prophet EZECHIEL; The Land of *Israell* shalbe burying of *Gog* that Sathan, that the Land may be cleansed.

Hitherto are the matters talked of between the man GABRIEL and the Prophet.

DANIEL. CHAP. X.

IN the third yeare of CYRVS King of *Persia*, a thing was revealed to DANIEL (whose name was called BELTESHAZZER) and the thing was true but the time

appointed was long. These are the things not only come to passe, in this latter age of the world, but at this time and in this day; signified by the Son of God to the Prophet.

PRINCE OF PERSIA. — I CAN POPE FRIERS.

Divell. *I can Pope Friers. Man hold up my Traine?*

Pope. *Kings I Depose, and all their Race, to Raigne.*

Divell. *And Popes to Friers I can turne againe.*

The Prince of the Kingdome of *Persia*, (that Lord by whom the Lord of Lords was withstood,) is Sathan the Divell, MICHAEL one of the first Princes that came then to helpe him; This is IAMES King of Great *Britaine*, and the man who is raised on high: The one and Twenty dayes; the Lord making no forfeiture, are so many Hundred yeares, beginning at the Vision, and ending this present, 1600. And so long the words of this Vision haue been closed & sealed vp; Even till now the time of the end.

This most Blessed person the Saviour of the world, remained with the Kings of *Persia*, the Roman Emperors (signified so vn-

to DANIEL being the present Monarchy) till there arose vp a new King in *Egipt* which knew not I O S E P H, and said vnto his People; Behold, the People of the Children of *Israell* are more, and mightier then wee; Therefore set over the Taskmasters to afflict them with Burthens, but the more they did afflict them, the more they multiplied and grew. These Kings placed in the highest Thrones, to walke in his Statutes to execute his Iudgements, but because they gaue more Eare, and harkened rather to false Prophets then to E L I A S and M O S E S, for severitie and meeknesse; Representing the Law and the Gospell, suffering their Bodies to lye dead in the streets in an vnknowne Tongue, even hee the Lord departed from them; and with the sword of his Mouth will fight with their Prince Sathan, renewing alwayes his old quarrell against the Church of God.

And here these Kings forsaken of IESVS CHRIST, for one secret friend which is the Divell, they haue two open Enemies, the *Turke* and the *Pope*, making their Crownes his footstoole, this did not C Æ S A R, by

these Three the Empire being devided; what can remaine but the bare Image; or the Image of the Picture of him, whose deadly wound was healed: Bearing at this day, as Thunder goes before Lightning, for their fatall device, the sad Fowle blazoned with the ominous Colours of the blacke Horse; for feare, but halfe displaying her wings, in stead of her beake shee casts her heads, the Eagle hath Mued her Feathers; Though thou exalt thy selfe as the Eagle, and though thou set thy nest amongst the Starres, thence will I bring thee downe saith the Lord.

These things hitherto mentioned concerning the last Vision is the preamble for this that followeth, for here the Sonne of God whose eyes were like a flame of fire, and his feet like fine brasse, saith he will shew vnto the man greatly beloued, that which is noted in the Scripture of truth, which is the *Reuelation*, the sayings of which are faithfull and true, that there is none, or but one, that holdeth with him in these things, which is the true Interpretation of the Scrip-

ture, but MICHAEL our Prince of Great Britaine and Ireland, that fights and contends with the Enemies of the Lord, about his Body, disputing with them, haue transubstantiated & changed the truth of God into a lye, worshipping and serving the Creature more then the Creator, for which cause God gaue them vp, &c.

Now followeth that that is noted in the Scripture of that Prince. After the Temple of God was opened in Heaven, wherein was seene the Arke of his Testament, overlaid round about with gold, wherein was the golden Pot that had Manna, and AARONS Rodde that budded, and the Tables of the Covenant, And over it the Cherubins of glory, covering the Mercy-Seate, and Lightnings and voyces, and Thunders, &c. This is the Millitant Church that brought forth the Man-childe, the word of God, caught vp vnto God, and to his Throne, after which the Woman fled into the Wildernesse, where shee was fed A thousand two hundred and threescore dayes, which are so many yeares.

The first accompt beginneth from the destruction of *Ierusalem*, when the abomination of desolation, did stand in the Holy place, the yeares being the same spoken in the last Vision of the Prophet DANIEL, though thirty yeares be taken away, because the Court without the Temple was left out, given vnto the Gentiles, for the Raigne of the first Christian Emperour.

These yeares doe reach to the dayes of those blessed Men, when the light of the Gospell did first begin to shine, after the great Mist, lasting a Thousand two hundred and ninetic yeares, dayes of darknesse and gloominesse of Cloudes, and thicke Mists, when the third part of the Sunne was smitten, and the third part of the Moone, and the third part of the Starres, which are innumerable; After these dayes were past, there was warre in Heaven, MICHAEL and his Angells, fought against the Dragon, and the Dragon fought, and his Angells the Iesuites, and prevailed not, neither was their place found any more in Heaven.

Heaven is here taken in this place for the

Church of God, the fray is fought by seconds, by MICHAEL is meant King JAMES; The Dragon needs little exposition, It is the Pope, for MICHAEL overcame by the blood of the Lambe, and by the testimony of so many Bishops, and other faithfull, crowned with the Glory of Martyrdome; Therefore reioyce yee Church of God, yee Congregations of the faithfull, and ye Professors that dwell amongst them, and woe to the Earth and to the Sea, the Congregation of that Sinagogue the Sea of Rome, Sathans seate, where Sathan dwelleth, for the Pope, the Dragon, the Divell is amongst you, having great wrath, because he knoweth he hath but a short time, two woes are past, and behold the third woe commeth shortly.

Blessed are the Dead that dye in the Lord, for they rest from their labours, and their works follow them, and this is the truth noted in the Scripture of Truth, of MICHAEL, And God make the name and Throne, of the King his Sonne, better, and greater then his.

Though I owe no defence for the name of an Angell given to a Mortall man (in this Propheſie) yet to ſatisfie as well the Envious as the Ignorant, they ſhall finde the Sonne of God ſometimes called by the name of the firſt ADAM, DAVID who ſhall feede his Flocke like a Shepheard, and gather his Lambes with his arme, and carry them in his boſome, ſtiled a man after Gods owne Hart; and in another place from his owne Mouth, holding it no derogation to his Divine Nature, to apply to himſelfe by Parables the properties of an aſtere Maſter, a Cruell uſurer, or the vniuſt Iudge, May by the ſame Authoritie giue the name of MICHAEL, or like vnto God in ſome reſpects vnto this Prince who fought the battell of the Lord, more like an Angell then a Mortall Man; as to the other the name of Dragon, becauſe he ſpake as a Dragon.

As this young Dragon hath acted his part, his Syer or Damme the old Dragon, his markes may not be forgotten, whoſe Hornes haue beene formerly mentioned in a Miter and Diadem, his ſeauen Heads are ſo many

Rulers,

Rulers, as it were Husbands or severall sorts of Magistracy, governing that Commonwealth, and the seaven Crownes are seaven Hundreth yeares, beeing the time from Romes foundation to the first Emperour. *Equæua polo, Eterna, Antiqua, Caput Mundi, Celsa. Deum locus. Cœlestis.* Names of Blaspheemie.

DANIEL. CHAP. XI.

DARIVS THE MED. — I DREAMED THVS.

BESIDES this Prince of victorious and blessed memory, who came to helpe the King of Kings, that sate vpon the white Horse, whose name is the word of God, to fight the Battell in Heaven against the Prince of the Kingdome of *Persia*, here is an other of like happy memory, that hath the Honour to haue his name Recorded in this holy antient Prophecie, CONSTANTINE the Great, named, DARIVS the *Mede*, raigning thirtie yeares. In the first times of which renowned Monarchy the Lord

stood to confirme and strengthen him. After whose time three Kings stood vp together in *Persia*, dividing the Empire, which breach, made way for the fourth, the fourth Beast, corrupted with Riches and libertie; Farre richer then they all, By whose strength through his riches, Christian Princes were stirred vp against M A H O M E T, growing not a little great by their ruines.

And a mighty King shall stand vp, the great King of *Tyre*, the absolute Monarch thereof, and all the dependences Northward, that shall rule with great dominion, and doe according to his owne will, and when hee shall stand vp the fundamentall Lawes of his Kingdome shall bee broken and infringed; And the Kingdome shall be divided towards the foure windes of Heaven, and not to his posterity, nor according to his Dominion which hee ruled, for this Kingdome shall be pluckt vp, even for others, besides those that were planted therein; his naturall subiects by a dispensation being freed from their oath of obedience.

Caroli Magni Christianissimi Romanorum Imperatoris

Corpus hoc conditum est sepulchro.

After this the King of the South was strong, and he was strong aboue the King of the North, and he had dominion, and his Dominion is a great dominion.

These two Kings, the King of the North, and the King of the South parting the ten Hornes, the Princes of *Tyre* and *Ethiopia*; In the end of yeares they shall ioynce themselves together, for the Kings Daughter of the South shall come to the King of the North to make an agreement, but shee shall not retaine the power of the Arme, neither shall he stand nor his Arme, or they shall be Childlesse, and she shall be given vp, And they that brought her sent away destitute of a Father, and forsaken of her Brother.

But out of a branch of her rootes, which are her Father and her Mother, signifying their Incestuous Mariages, One shall stand vp in his Estate very hardy, and shall come with an Armie, and shall enter into the

fortresse of the King of the North ; or the King of *Tyre*, and deale against them and prevaile ; And shall carry Captiues into *Egipt*, their Gods and their Princes, and with their Pretious Vessells of Silver and Gold, and hee shall continue more yeares then the King of the North in the Monarchy ; So the King of the South, or the King of *Ethiopia* shall returne into his owne Land, the Land of Dust and Ashes, where his worst Enemies doe not envie his quiet possession : But his Sonnes who succeeded each other in the Monarchy, shall be stirred vp against the King of the North, and shall assemble a great multitude of Forces, and one of them shall certainly come and overflow with a floud of Fury, and shall passe through, and prevaile against them of the Holy Covenant ; But after that hee shall returne and be stirred vp, even to his Fortresse or best Fenced place by them.

And the King of the South, or one of these Brothers shall be provoked with Choller, and shall come forth and fight with the King of the North, who shall set forth a

great multitude, but the multitude shall bee given into the hands of his Enemies, and himselfe shall be his Prisoner carried a Captiue into *Ethiopia*.

And when the King of the South, or this *Persian* King hath taken away the multitude, his heart shall be lifted vp against God ; and he shall cast downe many of his servants Tenne Thousands ; but neither hee nor those that come after shall bee strengthened thereby.

(For at the end of Yeares, which are now expired, there shall certainly come a King of the North, and hee shall set forth a multitude greater then the former, a great Army and with much riches, and hee shall doe according to his owne will, &c.)

And in those former dayes there shall many stand vp against the King of the South ; also the Robbers of the Christians, these Extortioners shall exalt themselues, to establish the Vision of the Prophets, and the Figures of the Law, which Prophecied vntill I O H N ; for the first things that are but shadowes , are now vanished away , to

establiſh the ſecond, but they ſhall fall ; So the King of the North ſhall come and caſt vp a Mount, and take the moſt fenced Cities ; and the Armes of the South ſhall not withſtand, neither his choſen People, neither ſhall there bee any ſtrength to withſtand, But hee that commeth againſt him, ſhall doe according to his owne will, and none ſhall ſtand before him ; and hee ſhall ſtand in the glorious Land which by him ſhall be conſumed ; Hee ſhall alſo ſet his face to enter with the ſtrength of his whole Kingdome, and vpright ones with him ; thus ſhall hee doe.

And hee ſhall giue him the Daughter of Women, or a Queene by decent, whoſe Royall blood was corrupted, and ſtayned by the vſurping authority of a Tyranous Husband, but ſhe ſhall not ſtand on his ſide, neither before him, for hee dying ſhee was brought home, and ſhortly after Married to another,

After which agreement diſſolued, and the League broken, his Succeſſor ſhall turne his face vnto the *Britiſh* Iles, and ſhall take

many Prisoners, but a Prince for his owne behalfe, rather then the honour of God of a happy daring shall cause the reproach offered to cease without his owne reproach, hee caused the shame to turne vpon him that opposeth and exalteth himselfe aboue all that is called God. The Lord sometimes providing the remedy before the sore, as carefull Physitians haue Drugs in store for all diseases, preparing the disobedience of VASTHI, and the vnlawfull divorce, for the preservation of the *Jewes*, to hang proud HAMMON and all his wicked Sonnes, so this Prince throwing vnder foote his Cappe of Maintenance (whose visage was vnmask'd, by a Munke not long before) those *Babel* Monasteries, vnmeet Cages for such Craignes, Ostriges, and chanting Owles, digesting not only all the thorney-Choaking Heresie of false Prophets, but the rusty Purgatory fictions of Heathen Poets, The doings of these vncleane and hatefull birds, Though as the eating of dounge I loathe them in my Mouth, yet since our Saviour and Lord himselfe vouchsafed to cast his

Eye towards those secret privie places, bidding vs take heed of their Deserts, I may not stop my Nose or Mouth for nicenesse, but rather thinke it my part to empty such houses of office, if weakenesse did not prevent and hinder my willingnesse.

Yet with mine owne hand according to my might (God willing) I will throw one stone at this *Thracian* Witch, the wicked Prophet ; If I cannot breake his head, I will breake his Harpe if I can, before hee passe headlong downe to Hell the streame : Neither will omit her Holinesse (though her native Soile and Sex may challenge some favour) how they shall walke then, Inseparably hand in hand together ; And as certaine of their owne Poets mention, her vntimely Death, stung by the false Scorpion, that lurk'd so close in the grasse, of his game-some villany.

This Beast (or rather Divell) for so hee seemes by his description, by the stamping of his Oxe feete. Long teeth of Iron, nayles of Brasse, and ten Hornes, or at least some horrible Monster in his likenesse, takes vpon

him

him to giue, by his Marke to all the world most cursed Dispensations: To please HEROD it shall be lawfull to Marry his Daughter to her Husbands owne Brother, the Vncle to his Neece: Thus vnnaturall he is not satisfied in most prodigious manner to abuse himselfe, but others must doe Incestuously by his Example. These vomited things, are now savory meate, neither can Sathan, cast out Sathan: Then it is granted they can erre, which Cunning lesson had he not learned of his lying Father, his Kingdome long since, had beene divided and broken in pieces. Bee it never so vnlawfull, like the Law of the *Medes* and *Persians*, the Decree may not be changed.

Thus out of the sentences of the holy Scripture, this Spider sucks sometimes his poyson, saying in his Hart, All the Kingdoms of the
 "Earth are mine, My Father the Divell hath
 "given them vnto me, and rather of my E-
 "state then abate a button; I will teach men
 "as many lyes to damne them, as wee can
 "both inuent, that with the breath of my
 "Mouth I blow in and out the fire of Fur-

"gatory, where People belecue some Soules
 "are blood-raw, others rosted to death, that
 "I make the Creator, sacrifice and sell their
 "Saviour, which puts me in minde of *Judas*
 "my Brother, whose hanging I could hear-
 "tily lament, had hee not like a passionate
 "foole, so ill playd his last part.

"Admit of his weaknesse he did repent, is
 "a wise man the Trumper of his owne
 "shame? to say he had Err'd to be his owne
 "accuser, what did he gaine by this; some
 "say forsooth, This Confession of friends
 "and foes, might be, to leaue the subtrill El-
 "ders, and their generation the *Jewes*, with-
 "out excuse, though wee eate both of one
 "Sop, I like not the Example, I meane the
 "manner; It is olde and weake, and lame
 "Arguments will follow fast enough; Idle
 "Confessions, are no secrets to me, I like not
 "his tragicall speech, it was timorous, had
 "it beene by boasting, scoffing, or to ad-
 "vance his service, as it proued earnest, more
 "might bee said in his defence. I doe the
 "same my selfe: but let it passe, my plot was
 "no pen to blot his name, and had it pre-

“vailed, the fire is witnesse, his frailtie had
“never flowne so farre.

“When I call to minde my predeceffors,
“no small puffe can blow my pride downe,
“shall I degenerate, or not follow their
“steps, I u D A s the Apostle, and I u L I A-
“N u s the Emperour, no Ring-leaders of
“that Nazaren poore Sect, that leaue the
“certaine Blisse of this world, to belecue
“Scripture promises made to the Fathers
“had I beene in their dayes, though they
“were couragious, both faithlesse, and false
“enough, I can lift my heele as high as
“theirs, I had gone before them in their
“owne craft.

“Yet since it was not remorse of Consci-
“ence, but the vngratefull answer of the
“chiefe Priests, and all his hopes frustrate,
“this cast the Man away, my Pardon as be-
“neficiall to him as to others, shall cost him
“nothing, this accident vpon that ill advi-
“sed answer: W H A T I S T H A T T O
“U S L O O K E T H O U T O T H A T, was the
“first motiue that made me coine Absoluti-
“on, which passeth now for currant Silver,

"being all the Fees the desperate Traitors
 "get of mee towards their hanging, this
 "ditch-water I giue the poore soules for A-
 "qua vitæ, when they goe to the Gallowes.

If some will say this stone is cast too far,
 I say but a Dreame of like, or lesse horror,
 would haue started, or as throughly awake-
 ned themselues to behold so great a Tyrant,
 a Prince so gracious & good, his Kingdome
 with so much pride, and spitefully invaded,
 All his naturall Subiects become disobedi-
 ent Rebels, except a Remnant of some few,
 forsaking their liues, that lou'd not their
 liues to the Second Death, suffering for their
 loyalty & loue vnexpressable, fiery exquisite
 bloody torments, his Cittizens amongst
 whom hee Inhabited, with one voyce Cry-
 ing out all at once. Away with this Man,
 saying, we will not haue this Man to raigne
 over vs, himselfe (ô gentle Doue) dumbe as
 a Sheepe before the sheerer, hanged by the
 hands as an off-scouring, set vp like a Marke
 for an Arrow, reviled, made a derision, as
 their Musicke, to his People, sweating drops
 of blood downe to the ground, the barres

of sorrow preventing the passage of Teares, (all in vaine) in so strong an Agony, more for grieffe and anguish of them and their Children? then his owne feare, of those vn-speakable paines and torments, Crying with a lowde voice, vnable to conceale that passion, MY GOD, MY GOD, VVHY HAST THOU FORSAKEN MEE, my tongue cleaveth to my jawes, thou hast brought me into the dust of death through his tender Mercy, shedding from his pierced side, blood from the wound, for a sensible Testimony of a true Sacrifice, and water to Baptise and wash them, whose hard hearts could not weepe for themselves. He wiste the Spirit of the Lord, was departed from him.

Stones rent, the Earth quaking, not Ghosts walking, but Graues opening, and dead Bodyes amazed, and awaking, The whole Globe Mourning in Sable blacknesse, except Man, at the dreadfull Funerall of this most mighty Prince; The Sonne as Chiefe, covering and hiding his astonished face, with hideous Cloudes, as blacke as Sackcloth of haire, to vtter the height and depth of silent

speaking sorrow, by whose darke vaile and traine the shadow of Death, turning the Day to Night, wherein all Creatures are a Corps, and the world but a Tombe, detesting and abhorring his Beames of light should beare witnesse, the true light of Men, by mankinde was so vngratefully and vnkindely extinguished, the expresse Pure Image of the Maker, the Prince of life, The Person of God, (not made) turn'd to a lumpe of Clay, by a shamelesse accusation, an vnjust sentence, and a cursed Executoner. To Slay these Lords that haue dominion over vs, hee pulled the house downe vpon his owne head, the mightie deliverer of *Israel*.

His God head and death being Incompatible, choosins rather to forgoe, and forsake the one, then forget his promise, leaue the will of his Father vndone, or his worke vnfinished; His sufferings being by a vacancy of Power, as sometimes cold, may abate and abolish the sense of feeling, yet retayned by the vitall parts, the losse is not irrecoverable.

Whose Hart would not melt, Haire stare,

and Hands become faint, to write or heare
such a story.

Yet here is not an end, what shall he doe,
now chased as a Bird betweene Heaven and
Earth since his resurrection, pull'd by Bitts
to peeces, throwne to hungry Hell-hounds,
the Divells Dogs, Caniballs; did not his
power to deliver his Darling, surmount the
greedy arrogant policie of these *Barbarians*;
spoken without aggravation both one
Spaune, acting (in their Copes, I might say,
party coloured fooles Coates) like painted
Peacocks, the part of *H E C U B A*, the fran-
ticke Trojan Wiues and *POLLIXINA*; Such
pompe and gaudinesse of Masking gar-
ments, being fitter for the Theator then the
Temple, the state thereof requiring rather
Mourners with all their *B A C C U S* Savage
Ceremonies, apish and affected Fashions, No
Vice on a Stage, with senselesse jests to moue
the vulgars laughter, good folkes ashamed;
So ridiculous, without vnderstanding bab-
ling like Parrots or Children, a Tongue they
know not; yet no Babes or Children in
Mallice, Pyping without distinction; Prick-

eth not this the hearts of the hearers, twanging vpon a Harpe, Instead of an Egge, asking a Scorpion ; and saying *Amen* to any *Pater-Noster*.

Is there any sorrow like this, whose Mirth is so great ; whose heart so hard ; as not to be greeved for this affliction ; can wee forbear to bow our selues, and not to Travell for these paines ; To heare the Arke not only is taken, but helpe Lord alas, to see the Heire apparant of the living God so dishonoured and mangled amongst his Enemies ! O the wonder of wonders, a lying Wonder, to see creatures endued with sense and reason, belecue a senselesse Miracle ; here is the Doctrine or spirits of Divells, three unclean spirits, Three Frogs forg'd one like another, or a false lye spit vp by the Divell, the Beast, and the false Prophet from their vnclean slimy Mouthes, Into the Ovens and kneading Troughs of the Kings of the Earth, and of the whole world, to gather them to the Battell of the great Day of God Almighty ; Also to decide the question) with full consent) when this doctrine working
 miracles

miracles was coniured vp. When Transgres-
sors are come to the full; the water dried
vp, that the way of the Kings of the East
might bee prepared; The *Tartars* whose
looke is more stout then his fellowes. Right-
eous art thou ô Lord, which art, which
wast, and shall be, because thou hast iudged
thus; for they haue shed the Blood of Saints
and Prophets; and thou hast given them
vp to blaspheme the God of Heaven, to
belceue a lye, false teachers that teach, thou
hast given them Blood to drinke; the Blood
of the living God, as it were the Blood of a
Dead man; here is a sore lye, a grievous
Soare, well may such mad Dogs gnaw their
Blistered Tongues.

Then shall stand vp in his estate, a raiser
of Taxes in the glory of the Kingdome;
but in few dayes hee shall bee destroyed in
the strength of his Age, neither in anger,
nor in Battaile, but in a sport of Tilting by a
splinter in his Eye.

And in his estate shall stand vp a vilde
person, or a Luxurious, to whom they shall
not giue the honour of the Kingdome; but

he shall come in peaceably and obtayne the Kingdome by Flatterie; and with the Armes of a Flood, or as the sodaine inundation of *Nilus*; so shall the Faithfull people be overflowne from before him, they shall bee broken by a cruell Massacre, yea, also the Prince of the Covenant, and after the league made with him, even the Great King of the North, hee shall worke deceitfully with the holy people; for hee shall come vp and shall become strong with a small people, he shall enter peaceably even vpon the fattest places of the Province, for he shall doe that which his Fathers haue not done, nor his Fathers Fathers, he shall scatter among them the prey, spoyle and riches of the wicked; yea, and he shall fore-cast his devices against the strong Holds of Sathan for a time, not to the End; And he shall stir vp his Power and his great Courage against the King of the South with a great Army, & the King of the South shall be stirred vp to Battell with a very great and mightie Army, but hee shall not stand for they shall fore-cast devices against him; yea, his owne Dogs (stiled Gods) that feed of

the Portion of his meate shall destroy him.

After whose decease his Army shall overflow, and many of the righteous shall fall downe slaine, and both these Kings hearts shalbe to doe mischief, and they shall speake lies against the knowne truth, both at one Table, but it shall not prosper; for yet the end of all things shall be at the time appointed, Then shall hee returne into his owne Land with great riches, and little profit; and his hart shall be against the holy Covenant; therefore the next blow was at the hart. And he shall doe exploits, and returne to his own Land.

At the time appointed, hee shall returne even the King of the North spoken of before, that should certainly come after certaine yeares with a great Army, and a multitude greater then the former with much riches, and shall come towards the South, but it shall not be as the former, or as the latter; for hee shall wound as it were his owne sides. The Ships of Shittim shall come against him; therefore he shall be grieved and returne against his owne strength, and haue indigna-

tion against the holy Covenants; So he shall doe; he shall returne, and haue intelligence with them that forsake the holy Covenant; these Ships built with pretious Wood, whose Anchor is the Lord, tossed too and fro with flouds of vngodly men in the Sea of *Babylon*, and compassed with the Waues of Death; but when they cry vnto the Lord, and are at their wits end. Hee who walketh vpon the Sea, draweth nigh vnto them, and bringeth them out of their distresse; hee maketh the storme a calme, as a Childe, even so suddenly he stilleth the roaring Waues of this Tempestious Sea, lifted vp with the stormy windes of Sathans malice.

Therefore thus saith the Lord vnto *Tyrus*, O thou that art Scituate at the entry of the Sea; which art a Merchant for the People for many Isles. Thus saith the Lord God; O *Tyrus* thou hast said, I am a perfect beautie. Thy Borders are in the midst of the Seas, thy buildings haue perfected thy beautie; they haue made all thy Ship Boords all of Firre Trees of *Senir*; they haue taken Cedars from *Libanan*, to make Masts for thee; of the Okes

of *Basban* haue they made thine Oares ; the Company of the *Asshurites* haue made thy Benches of Ivorie, brought out of the Isles of *Chittim* ; Fyne Linnen with broydered worke from *Egipt* , was that which thou spreadest forth to bee thy Sayle, Blew and Purple from the Isles of *ELISHAH*, was that which covered thee, &c.

And Armies of the vngodly shall stand on his part ; they shall pollute the Sanctuary of strength, and shall take away the daily Sacrifice, and shall place therein the abomination, that maketh the house of God desolate, turning it into a Den of Theeues (the daily Sacrifice, or the Lords Supper shall be taken away to place the Divells Idoll, the Supper of the Lord, instituted in remembrance of our Redemption ; as the Passeeover was a Commemoration that the Lord passed over the houses of the Children of *Israel* in *Egipt*, when hee smote the *Egyptians* and delivered them. *DAVID* a man after Gods own heart, poured out vnto the Lord, the Water of *Bethalem*, that he so sore longed to drinke, the blood of Mortall men, that

went in jeopardy of their liues, yet damned people are told they drinke of God our Lord IESUS CHRIST his heart-blood. Shewing themselues more thirsty after it, then the greedy *Iewes*, these blood-suckers will haue it before his side be pierced.

And such as doe wickedly against the Covenant, to breake the Commandements of God, the vow, vowed in their Baptisme, by which they forsake the Diuell; with all the Covetous and Carnall desires of the flesh; these vncleane vilde persons shall be corrupted by flatteries, and easily drawne from the truth, to belecue a lye, that they may bee damned, that hath pleasure in vnrighteousnesse, but the People that know God and feare him, shall be strong, he shall cover their heads in the day of Battaile, and they shall doe exploits; yet they that vnderstand among the People, and their Teachers that instruct them; these shall fall by the sword, and by flame and imprisonment, and by spoyle of their goods many dayes; yet feare none of these things, for hee that neither slumbers nor sleepes, will arise and take his

owne quarrell into his hand, and you shall be holpen with a little helpe; Therefore trust not in multitude of Forces, neither them that will cleave to you with flatteries, for they will worke deceitfully, as they haue done in former times, nor expect a finall end of these persecutions, Sathan will sift, the taylor corne is his owne. If they call the Master of the house BEELZEBUB, what respect can yee looke for that are of the household. And the King shall do according to his will, and hee shall exalt himselfe and magnifie himselfe aboue every God, and shall speake marvelous things against the God of Gods, great words against the most High, and shall weare out the Saints of the Most high, and thinke to change times and Lawes, and shall prosper till the indignation bee accomplished, for that, that is determined shall bee done, Neither shall he regard the God of his Fathers, nor desire of Women, neither shall shee retaine the power of the Arme, being a branch of vngrafted Roots; nor regard any God, but shall magnifie himselfe aboue all; In his estate hee shall honour the God of

Forces and Battell, being terrible to the servants of God and his Enemies ; a God that his fore-fathers knew not ; or an Altar shall he honour with Gold and Silver , and with Pretious stones, and pleasant things ; thus shall hee doe in the most strong holds with this God, a stranger for many yeares to the Apostles and their followers, whom he shall acknowledge and increase with glory ; and hee shall cause in stead of Shepheards, Dogs and Wolues, in sheep-skins, to rule over many, as Lords over Gods heritage, and they shall not onely deuide the Land for filthy lucre, but make Merchandizes of mens Consciences. But if GOD spared not the Angels, what shall become of these cursed Children, that haue not onely lost the Flocke, but gone astray and runne away themselves, following the way of BALAM the Son of BOZER, who loved the wages of vnrighteousnesse, having eyes full of Adultery ; even when they speake their great swelling words of Vanitie and Absolution ; at that time they allure to the Lusts of the Flesh, and much Wantonnesse, leading simple women into

Capti-

Captivitie, promising libertie, that are themselves the servants of Corruption, wallowing in the Myre like filthy Swine to cleanse themselves by wresting the Scriptures to their owne destruction, licking vp againe the vnsavorie meate themselves could ill digest not long agoe, and running downe headlong into the deepe Lake of Fyre and Brimstone, whose latter end is worse then their beginning; it had beene better for these men to haue continued Heathens as they were at first in the pollutions of the world, then after they haue knowne the way of righteousness, to turne from it, crucifying the Sonne of God afresh, and putting him to open shame.

And at the time of the End shall the King of the South push at him, with all his Spanish Pikes, and the King of the North shall come against him like a whirlwinde, with Chariots and with Horsemen, and with many Ships, The Lord of Hosts send them Victorie; and he shall enter into the Countries, and shall overflow and passe over; hee shall enter also into the glorious Land *Domina*

gentium, and many Countries shall be overthrowne; but these shall escape out of his hand, even *Edom* and *Moab*, and the chiefe of the Children of **AMMON** his Confederates, he shall stretch forth his hand also vpon the Countries, and the Land of *Egipt* shall not escape; But hee shall haue powers over the Treasures of Gold and of Silver, and over all the Precious things of *Egipt*, and the *Libians* and the *Ethiopians* shall bee at his steps. But tidings out of the East and out of the North shall trouble him; therefore he shall goe forth with a great furie to destroy and vterly to make away many; And hee shall plant the Tabernacles of his Cedars Pallace betweene the Seas in the glorious holy Mountaine; yet he shall come to his end, and none shall helpe him.

Therefore take vp a lamentation for the King of *Tyrus*, whose Cedars are for the building of both Houses; and say thou hast beene in **E D E N** the Garden of **G O D**; every pretious Stone to garnish the foundation was thy Covering, the Ruby, the Topaz, and the Diamond, the Berill, the Onix, the

Iasper and the Saphire, these things were prepared for thee. Thou art annointed the Cherube that Covereth, thou wast vpon the holy Mountaine of G O D , and thou hast walked vp and downe in the midst of the Stones of Fyre : but because thou hast lifted vp thy heart, and said ; I am G O D , I haue subdued three Kings. I sit in the midst of the Seas, and hast defiled thy sacred Houses, I will bring thee to Ashes, and none shall help thee. As I liue, saith the Lord, I will even doe according to thine anger, and according to thine Envie, which thou hast vsed out of thy hatred against them, and I will make my selfe knowne amongst them, when I haue judged thee, and thou shalt know that I am the Lord, and that I haue heard all thy Blasphemy, which thou hast spoken against the Mountaine of *Israell*, Saying, they are layd desolate by Massacre, they are given vs to consume by the sword; thus with thy mouth thou hast Boasted against Mee, therefore shortly when the whole Land of *Israell* reioyceth, I will make thee desolate, then thou shalt know that I the L O R D doe Sanctifie

Israell, when my Sanctuary shall bee in the midst of them for ever.

Therefore, ô King of the North, arise from thy Throne, lay thy Royall Robe aside, and cause a Decree through *Tyrus* to be published; saying, Let them turne every one from his evill way, and from the violence or vnnaturall shedding of Blood, that is in their hands, &c. Who can tell if G O D will turne and repent, and turne away from his fierce anger, that wee goe not into Perdition.

DANIEL. CHAP. XII.

JAMES, CHARLES, — ARE MICHAELSS.

AN D at that time shall M I C H A E L stand vp, the great Prince that defends the Faith, CHARLES King of Great Britaine, France, and Ireland, which standeth for the faithfull Children of our Nation, the Saints of the most Highest. As the Angell of God, so is my Lord the King, to discerne good and bad; therefore the Lord thy God will be with thee for ever.

And there shall be a time of trouble, such as never was since there was a Nation, even to that same time, blessings and great felicities, being for the most part accompanied with Corrections, and extraordinary Calamities; Devotion and Religion of happinesse, in this life the Highest, not exempt from superstition and heresie; And at that time thy People shall bee delivered; Every one whose name is found written in the Booke, &c.



AL TRVTHS CESAR.

Behold the Lord is at the Dore, as a man come from a farre journey; All that sleepe in the Dust of the Earth, shall heare his voyce and awake, and come forth, those that haue done good to the Resurrection of life; These haue their part in the first Resurrection, and those that haue done evill vnto the Resurrection of Damnation. Then the Angell came downe from Heaven, hauing taken from the false Prophet the Key of the

Bottomlesse pit, having in his hand a great Chaîne, hee shall next lay hold on the Dragon the Devill ; and hee shall bee bound a Thousand yeares, or one day, which is all one with the Lord ; he shall shut him vp, and set a Scale vpon him, for the wrath of the Lord that day, shall bee a sufficient marke that the Nations be deceived no more.

This Thousand yeares is the great day of the Lord, to poure out his wrath and just indignation vpon his Enemies ; But the wise Virgins with Palmes in their hands, that haue not beene deceived by the subtilty or force of flatterers, shall shine in their Robes, as the brightnesse of the Firmament ; Kings Daughters attended by honourable Matrons, as Starres for ever and ever, prepared for the Bridegrooms Marriage, whose Wife the Bride and Queene, hath made her selfe ready clothed in fine Linnen cleane and white, arrayed in a Garment of Needleworke wrought with Gold of Ophier, the Daughter of Tyre shall bee there with a Gift; she shall be brought to the King, with gladnesse and reioycing, they shall enter into his

Pallace, saying, O King, thy Throne is for ever and ever, thou lovest righteousnesse and hatest wickednesse; therefore God thy God annoynt thee with gladnesse about thy fellows.

After this Thousand yeares the great Day of the solemnitie finished, the Bride being safe in her cloffet and Marriage chamber, Sathan the olde Serpent shall be loosed a little season, as Prisoners are set at libertie when they goe to the place of Execution to receiue his finall sentence of everlasting Damnation; yet hoping in his vaine imagination and hart that cannot repent to deceiue the Nations that are at rest, to take a prey, to goe vp to the Citie that is in safetie that needs no Wall, neither the light of the Sunne or the Moone, &c.

Vnto whom the just Iudge frō his Throne of Glory with a terrible looke, for furie, jealousy shall come vp into his face, shall say vnto him; Art thou he whom I haue spoken of in olde time by my servants the Prophets to giue the Nations warning of thee, how thou diddest not onely like a foole deceiue

thy selfe, when thou saidst, I will ascend vp and be like the most highest, but like a cursed creature didst deceiue their innocent Parents, be prepared therefore, and prepare thy selfe and all thy Company, and see whether thou canst be a guard vnto them; or what defence they can make for themselves who could not be ignorant, and ought not to be carelesse, because by mine owne Mouth I gaue them warning, that after many dayes thou shouldst be visited and brought a Prisoner into the Land which is now brought backe from the Sword and cleansed, though it lay waste a time, and the Villages thereof vnwalled. For these I commanded them straightly to watch both concerning the things I fore-told them should come to passe; as also of this houre, lest like a Theefe, or as the Flood came vpon their fore-fathers the Vngodly, they should be surprised vnawares, because I told you of these things before depart, I know yee not, nor that Captaine your false Prophet, are yee those that eate my flesh and drinke my blood, whence are yee, I never knew you more, then you

knew

knew mine, or Me ; cursed and deformed crew, with stiffe neckes, double crooked hearts, deafe Adders, and blinde People with eyes, goe yee cursed into everlasting fire.

Wee haue eaten and Drunke in thy presence, all the world was taxed by the Prince of our Nation ; and thou hast taught in our streets ; Their iniquitie is the greater, thrust them out. Lord, Lord, come out Dogs and Swine, Apes and Satiers, hence here all Lysers, Scoffers at the truth, vncleane persons, for here shall enter in no wise any thing that defileth, neither whatsoever worketh Abomination, or maketh a Lye, but they which are written in the Lambes Booke of Life.

But thou ô DANIEL, shut vp the words, and seale vp this Booke to the time of the end ; Now that the whole world might take notice, and discern when this Sealed Prophecie shall be opened, the time is more then once repeated, even at the time of the end, when the King of the South shall push at the King of the North, and the King of the North shall come against him like a Whirlwinde, for till then, though many shall run

too and fro by the Art of Navigation, discovering an other Hemisphere, Sayling by the Compasse and the Needle, found out by expert men, and knowledge increased, furnishing Magnificent Libraries with printed Bookes, By which two Arts, chiefly the Gospel shall bee published to all Nations; yet the Character of this Booke shall not bee read, till the time of the end; which time is easie to be knowne, even without the Notice of the yeares closed vp in this Booke; where Eagles are gathered together, you suppose some Carcasse to be there: The Fig-tree, when her Branch is yet tender, and putteth forth her leaues, ye know that Summer is neere; *Ierusalem* when it was compassed with Armies, the Desolation was nigh. In like manner, when yee see these things come to passe fore-told you, know the end is nie, even at the dore; But of the day and houre knoweth no man, no not the Angells that are in Heaven; neither the Sonne but the Father; the accompt in this Booke of note, being by Centuries of yeares.

Then I DANIEL looked, and behold

there stood other Two; the two Oliue Trees, the Tree of Life, either of them bearing Twelue manner of Fruites, the Two Witnesses into whom, after Three dayes and a halfe, the Spirit of Life from God entred; and they stood vpon their feet. The one on this side of the banke of the River; and the other on that side of the bank of the River; The foundations of the wall of the City, Iesus Christ himself being the chiefe corner stone.

And one said to the man clothed in Linnen, that was vpon the waters of the Rivers, that cryed with a loude voyce, as when a Lyon Roareth; Lord wilt thou at this time restore againe the Kingdome of *Israell*, how long shall it be to the end of these wonders, or tell vs when these things shall bee, and what shall bee the signe of thy comming, and of the end of the world.

And he held vp his right hand and his left hand to Heaven, shewing his Resurrection and Ascention, and sware by him that Li- veth for ever and ever, Heaven and Earth shall passe away, but my Word shall not passe, neither this froward generation; this

Nation till all these things bee done spoken of by my Mouth and the Prophets; there be some standing here, which shall not taste of Death, till they see the Sonne of Man comming in his Kingdome, his servants will fight for him. So shall even all my words be fulfilled.

It is not for you to know the times and seasons which the Father hath put in his owne power; But goe thou thy way and rest, and stand in the Lot. Seale vp those things which the Seven thunders vttered, and write them not, it shall be for a time and times and halfe, then all these things shall be finished, as a Henne gathereth her Chickens, or as a scattered Army in that day the Holy People shall be gathered together, in the meane time many shall bee purified and made white by the fiery Tryall; The wicked shall doe wickedly, and shall not vnderstand, but the wise, it is given vnto them to vnderstand the misteries of the Kingdome of Heaven.

And from the time that the daily Sacrifice shall bee taken away, or the yearly

Passeeover by the destruction of *Ierusalem*, to
 place the Abomination that maketh deso-
 late ; there shall be a Thousand Two hun-
 dred and Ninetic dayes ; Heere is the Mea-
 sure of the Temple, and the Altar, and them
 that worship therein ; And here is also the
 breach of the first Commandements, spo-
 ken of by our Lord ; the abomination that
 maketh desolate not only the Sanctuary but
 the Citie ; the first ripe Apples that hang so
 high against the Sunne ; The Divell thought
 if hee could reach these, the rest were his
 owne ; therefore to plucke them downe in
 the primitiue times, he began to reare his
 Ladder in the holy Places to set vp his plu-
 rality, adding the Images of living Mortall
 men to be worshipped with Divine honour,
 and vaine supplications, as if themselues were
 present, making no doubt, hauing no egressse
 and regresse in time to bring his owne a-
 mongst them into the number, in which ex-
 pectation hee fayled not much ; for who is
 this here, that sits in the Temple of God, as
 if there were Two Gods, besides his P I G-
 MALION-like Image ; the parts of which

are seldome colde, if there bee heate in the Kisses of such holy People.

The swiftnesse of time is such, I cannot gather all the Spices and dropping Myrrhe of this Tree, I can fixe no longer speaking what manner God will sit alone in his holy Temple, abhorring not only the people but the place where a Coleague is joyned with him in office; therefore of the next branch.

Suppose a man after his Marriage to a young Virgin, should say, my experience is more then yours, I cannot alwayes walke hand in hand with you, neither may I keepe you in a Cloister that will not be for your health or my profit, neither must you forget your Covenant to bee subiect to my desires not tending to the harme of either of vs; I loue you as mine owne Body, if I should not loue you, I should not loue my selfe; you are tender and faire without blemish or blot, so I would haue your minde also without spot or wrinckle like your face, many strangers will striue to bee your Seruants; not all for your beautie but some for malice and enuie to me; Though your in-

rent be good in all things, yet because I am very jealous of mine honor, entertaine none in that manner ; though they be silent for a time, and conceale themselves, in the end they will draw your affection from me ; Besides, much resort though shee be never so chaste, is dalliance the marke of a knowne Harlot, which sort of women I would haue you differ from, and no marke I know more fit to put a difference betweene you then this ; For much entertainment will not only waste our substance, better imployed vpon more necessary occasions, but consume time in vnprofitable idlenesse.

Is there no consequent, yes doubtlesse, I am the Lord thy God, thou shalt haue no other Gods but me ; thou shalt not make Images of any likenesse to bowe or humble thy selfe before them ; for of my honor I am a jealous God, you are mine, I bought you to enioy the libertie of my service, I brought yee out of the house of bondage, which no other God could doe ; thou shalt loue the Lord thy God, and keepe his charge and his Statutes.

When yee goe forth to shew the way of truth to other Nations, this spirituall dalliance, which in the end turnes to whoredome, beware of it for it shall bee a marke betweene them that hate mee and you that keepe my Comandements; and though I will not at any time bee farre from you, yet you shall fall by Captivitie and persecution to spread my name, or for the Triall of your Faith, when you see their Idolatrie pull downe their high Places, Preach against them; say, Little Children, ignorant people that vnderstand not the slights of Sathan; Beware of Idols, tender natures encounter strongest motions; Top-sayles are first assaulted; No man so well knowes his owne frailtie, as the Lord your God knowes how prone Devotion is to Superstition.

Also when yee goe in and out amongst the Heathen folke, or if the Lord giue them into your hands, as the *Amalikites* were given into the hand of the Children of *Israell*, when the Prophet said; what meaneth this bleating in mine eares; *S A U L*s excuse shall not availe you; to say, we set them vp for Saints

before

before the Lord, the Images of IUPITER for Iesus Christ; the Statue of HERCULES for CHRISTOPHER; VENUS and the little Lad, for the blessed Virgin, as holy as Scar-crowes in a Garden of Cowcumbers.

You that cannot make one haire white or blacke, will yee goe a Whoring after your owne inventions, to humble your selues before Pageants, Pictures, Images with eyes that see not, Eares without hearing, &c. More senslesse then a Beast; yet these rare Mamets, the light of the Sunne is too darke for them without Candles; when the Members of Christ goe naked, these must bee cloathed, not for warmnesse but for wantonnesse; and these are the Babyes made and dressed by the Diuell, and decked to please his Children, abhorred, and abominable in the sight of the Lord.

Lastly, with these lines the Temple of God is Measured, and them that worship therein. Measuring is for Numbering; place is put for time, and sometimes space a thousand sixe hundred furlongs; Signifying the persecution of the Church so many yeares,

reward her even as she rewarded you. To rise therefore and Measure the time, begin from the taking away of the daily Sacrifice or the Destruction of *Ierusalem*, and count a thousand two hundred and threescore yeares, wherein for the absence of the Church in the Wildernesse, the two Witnesses did Prophesie clothed in Sackcloth, so many yeares of Mists and darknesse, to these must be added some dayes of faire weather, a hundred forty and foure thousand, amounting to foure hundred yeares and odde, having their fathers name written in their foreheads, these sing as it were a new song; These are Virgins not (defiled with women) Chaste conversation, not commanding laciviousnesse, by forbidding Marriage, waxing worse and worse.

The Temple was not built in a day, it is three Stories; the foure hundred yeares are to be devided into three severall parts, Seventy yeares and odde, vntill the destruction of *Ierusalem*, when the Apostles finished their testimony, thirty yeares are restored for the raigne of CONSTANTINE the great, the re-

maines remaine for these last times, being the same eightene thousand Measures spoken by EZEKIEL the Prophet, the Measure of the Temple within are not summed vp, I presume not to looke into the account, the Measure of it round about without, I heard the number of them cast vp, Eighteen thousand Measures, every Measure sixe Cubits, according to the Measure of a man. That is, of the Angell, three hundred yeares & odde; and the name of the City from that day shal bee God is there, that said Son of Man, the place of my Throne, and the place of the soles of my feet, where I will dwell in the midst of the Children of *Israell* for ever, and my holy Name shall the house of *Israell* no more defile, &c.

Blessed is he that waiteth and commeth to the thousand three hundred and five and thirty yeares, these are the blessed times of IOHN WICKLIFFE & IOHN Hus, both famous Martyrs, and burning Lights, set vp to shew forth the state and beauty of the truth, one burnt aliue, the other after hee was dead, being hard to judge in which of these,

the Devill the Father of lyes, Antichrist his crucifying Sonne, and the Dragon, exprefsed most malice; from which cursed triplicite, three Monsters of the bottomleffe Pit, God deliver vs, who will giue vs a Crowne of life; Come Lord I E S U S, the grace of our Lord IESUS CHRIST bee with you all.

Amen.

Last of all, the whole world is numbred and thofe that worke abomination therein, and the delights thereof, weighed in the balances, are found lighter then vanitie it felfe. There is nineteene yeares and a halfe to the day of Iudgement, Iuly the 28. M. DC. XXV. Sixe hundred and threescore Moneths are excluded, from this last Age of feventeene hundred yeares. And I thinke that I haue alfo the Spirit of God.

DANIEL.

Hee that is vniuft and filthy let him bee fo ftill, and hee that is righteous and holy, let him bee fo ftill; for behold hee will come quickly, and his reward is with him. Blessed are they that doe his Commandements.

FINIS.



